

Intelligence is effort for intelligence.
The quality of effort is not decided by
inheritance of birth but is result of what
is done with birth-opportunity or life. Birth
represents an influence but it is only deciding
to a point. There is modification to be taken
into account.

The wise, cherishing wisdom, choose to benefit from its strength through a choice which is denied to none. Not all will be of surpassing intelligence but it is sufficient to surpass one's immediate attainment of intelligence.

All interests are by-plays of the mind, the more. plays by which it is allured and brought to itself through the urge to experience its law, its unchanging essence.

The mind's interests generate the constructions of the world it perceives, curve out the forms seen with the eye, color the things to which the heart is drawn or repelled through its need to learn.

Energy of consciousness deals with energy, bodying it in form, giving it placement in time-space, seeking to unriddle its unsatisfactory half-meaning which is a way to itself.

Intelligence is act of perception, and all perception is self-perception, the perceiving of the self by the self through its interests whatever their strength or direction.

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+ does this
+ "itself"
or +?

~~which is as well the meaning of itself.~~

All is of the self which is mind. All
of mind is intelligence which is effort of
mind to know itself through its perceptions.

A thought has not intelligence; it is
intelligence though perhaps not intelli-
gence of the highest degree of in-seeing.

Seeing is in-seeing; knowing is self-
knowing; intelligence is all degrees of
wisdom of self. All is self though not as
selfishness knows it. All is as well mind
though not as ignorance thinks of it.

Not in
original.

sentence
further
on

Intelligence is what it does. Whatever intelligence does it is. What intelligence is is interpretation. What it does is interpret. It explains; it is explanation. It probes; it feels its way; it directs. Intelligence is consciousness. There is intelligence generally speaking, and there is that denomination of intelligence which is called intelligent.

next sentence
for further
examination.

The explanation of intelligence is that it explains by giving direction with the purpose of understanding. Purpose of intelligence comes through the mind's plain intelligence is more understanding which is realizing itself, looking about itself with intelligence more grown, more apprehending; increasing consideration, constantly reverifying it is mind more clarified. What it sees to come to a keen focus upon the activity at hand, activity viewed as presently unrolling occurrence, not in retrospect or anticipation.

One works with the material of life which
is situation, which is oneself as form, as
environment of life, as intelligence. Intel-
ligence comes through the mind's plain
speaking to itself, looking about itself with
increasing consideration, constantly reverifying
what it sees to come to a keen focus upon the
activity at hand, - activity viewed as presently
unrolling occurrence, not in retrospect or
anticipation.

Intelligence may be compared to a compass needle pointing the way to adjustments of understanding that will bring us to a safe ~~angle~~ harbor in life. But if we fail to develop skill in using it to find direction, we make of intelligence not the practical guiding agent ~~it usual~~ is intended to be, but just another verbiage counter of the exploitable kind. itself in situations to preserve situations or to change them. One effort goes to improve situation, which changes changing the situation without improving the ^{thus leaving} understanding, which leaves the situation changed but unimproved.

(But the) correctness of the (intelligence)
Intelligence is not some ^{occult} hidden,
insulated nucleus or core; it is all the
activities, all the transitory expressions
of mind, all the transitional stages of
growth from the most elementary ignorance
to the highest lucidity, which in turn are
reinterpreted by comparative evaluations of
intelligence which, to distinguish between
values, calls a lesser intelligence ignorance
as compared with a greater.

(But the) ^{the} correctness of the (intelligence)
evaluation is dependent on the perceiving
capacity which distinguishes. Only wisdom
can judge clarity with criteria of clarity.
Only when one is clear can one say: "This
is clear and this is unclear." Otherwise,
the judgment is an arbitrary statement [^{so}as
far as clarity is concerned.]

To evaluate clarity requires the experience which is clarity. And clarity unadulterate can only have existence in the knowledge personal experience just as all states of understanding and not understanding ~~exist~~ exist^{only} as events of consciousness.

The lens clear the intelligence in
The existence of clarity is a process of
the more it lives to imitate the world. The
continuous examination and verification.
less possessed it is by the world's imper-
Clarity is a special inseeing into knowledge
manence by permanence. The less its condition
which makes the knowledge not only clear as
~~as extrinsic information or theme,~~
subject but intrinsically clear as unego-
tistic purpose.

and in which there is more far-embracing exper-
ience than in other and inferior states of
intelligence that make a defense or accus-
~~of themselves and one~~
~~each other~~
~~ation of themselves.~~

The less clear the intelligence is,
~~as ignorance,~~
the more it lives to imitate the world. The
less possessed it is by the world's imper-
manence as permanence, the less its condition
~~opaque~~,
of intelligence is turned into ~~dark~~ perception,
very far from the intelligence which is clear,
and in which there is more far-embracing exper-
ience than in other and inferior states of
~~of themselves and an~~
intelligence that make a defense ~~or accus-~~
~~each other.~~
~~ation of themselves.~~ but not to see the failure
and the anticipated as understanding.

Clarity is neither praise nor blame
but concentration as seeing undistracted by
the personality of ego. It is evaluation
intelligence. The capacity is degree of interest
without other motive than understanding.
The intelligence does not usually think for
understanding but for everything else. When
the anticipated does not take place, the
thinking is emphasized by vexation, by
efforts to amend the failure, to bring the
anticipated about, but not to see the failure
and the anticipated as understanding.
consciousness animating these capacities, of
which
And unegoism views everything with equal
interest.

The seeing of any goal can only be of the according to the capacity of the intelligence. The capacity is degree of intelligence and there are many capacities. There is the intelligence of the theoretical physicist, the teacher (of mathematics,) the surgeon, the nurse, the shoe clerk. All these capacities deal with intelligence, deal with abilities of the consciousness. And their usefulness, as actually practiced, lies in the degree of unegotistic self-consciousness animating these capacities, of which And unegoism views everything with equal interest.

In studying the star, one studies oneself
Thinking that has clarity, that is of the
through the star. in studying medicine or
clarity of intelligence, is an intense self-
politics or agriculture or banking or crime-
questioning. In the study of the star, the
making or religion, the environment of
earth, the atom, of anything, the conscious-
~~appraises and forms an appreciation of~~ through
~~ness apprecoits~~ itself through the subject
which the interest individually works. In
of the thing seen, the interest, the thought
studying anything, the consciousness studies
sensed, which ~~is~~ the capacities of the
itself through various media; it studies the
consciousness wondering and studying and
meaning of its perceptions and perception
attempting to enter the meaning of its
itself. Studying, observing, learning is
perceptions, of perception.
effort of consciousness attempting to make
itself full consciousness.

The specialized, detailed, and exclusive pursuits of the consciousness are interests, are the material through which it works; and interests aim exclusively at the full self-knowing of the consciousness. In seeing goes, what pattern the in-seeing takes. The quality of interest is through the experience of interest and the summing up of accumulation of experience. Quality of interest determines clarity of interest in relation to the consciousness as consciousness is all that is and is involved.

The state of the consciousness is through interest and the results of continued interest. It is the consciousness experiencing insight. Consciousness is in-seeing, and interest is how this in-seeing goes, what pattern the in-seeing takes. The quality of interest is through the experience of interest and the summing up of accumulation of experience. Quality of interest determines clarity of interest in relation to the consciousness as consciousness is all that is and is involved.

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Intelligence is for those who would explore the unlimited opportunities for growth attainable by all. This opportunity is as gold taken from a deep vein and brought to the light, to the consciousness, where it is used and conserved from day to day, from hour to hour, from moment to moment, by vigilant living. Growth which gives one the strong background of feeling-reason is continually re-earned through the immediate care one gives to it. In the doing of this, there is rest but not relaxation into indifference or forgetfulness.

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life-furthering

The intelligent, the mother-father spirits

of humanity voluntarily undergo periods of
effortful preparation before they arrive at

the wisdom which they bequeath to the infant-

souls; before they understand that life is an
apprenticeship in the service of the highest

Self within [them]; before they arrive at the

condition where thought, feeling, conduct,

life, are directed to good sought for its own
sake. They awaken themselves from the protean

illusions of ego although it is understood that
proceeding their ~~gratuitously~~ ^{voluntarily} given efforts,

there is always ^{the} a stage of acute pain and

anguish. During this period, the ^{I i} ego is ground
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hemlock in the cup.

state which I find so intriguing and valuable that I feel anxious to share, hearing him. But the privilege of emancipating the self-reliant, there is no from ignorance is for all. Though we may procrastinate, there is no resistance is no inate and repeatedly lapse into old habits of and us my own wilfulness, again and again we are goaded on by Necessity necessity until externally imposed discipline services. arising out of the substrate soil of experience is not soon after, no longer our only stimulus for growth.

and so I am obliged to him. Let us assume that I have a master who instructs me which I thought I understood but could not use with discernment. By other approaches, by different channels, he leads me to that same knowledge which previously I had failed to assimilate. He speaks of old things but uses other expressions to convey them to me so that all seems new, even the state I had known too casually before.

Such are the conditionings of experience which, even as that master, speaks to us in diverse ways of the myriad permutations of wisdom which are for all.

As the thing we call night is, for the present order, a beneficent lessening of the thing we call day - a diminuation of light advantage to that which requires alternating periods of activity and release from that activity - so is ignorance the lessening of wisdom. Ignorance is evil which, arising from the dispersal of good, causes a jolting reaction to that dispersement which, effecting further repercussion, causes us to gravitate back to that good which is synonymous with wisdom.

It is often said that evil begets evil as good begets good but that violence which is of evil, being a reaction to the disintegration of good, indicates a need for repair, for knowledge which ultimately must be known to all in ways understandable by each. This same

knowledge which I find so intriguing and valuable that I feel strong and secure, hearing his words and later in my thoughts of them. Eventually, there is the conviction that I can be self-sufficient, that his assistance is no longer required. Looking at what I have accumulated as my own, I find his presence even irritating because I would be the master. And so I let him know that there is no longer need of his services.

But soon after, I find that I cannot master my problems without his help and so I am obliged to seek him out again. He helps me to earn that which I thought I understood but could not use with discernment. By other approaches, by different channels, he leads me to that same knowledge which previously I had failed to assimilate. He speaks of the old things but uses other expressions to convey them to me so that all seems new, even the state I had known too casually before.

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message lies in the club as in the word or caress, its effect upon us being a reminder, whether we know it immediately or not, that the impossible, utter annihilation, is not permitted.

The less evolved the receptivity, the more forceful the reminder that ignorance is bliss but only for the moment. In the lack of keen perception, we must misconstrue the purpose for which we were born until inescapable consequences make it clear that we must resurrect ourselves from the dark earth of ignorance wherein we have lain too long interred.

Ignorance, then, has its purpose upon the scale of human development. By means of contrasts, it indicates our nearness or departure from the utmost good, the utmost stability (not to be confused with the static) we may attain. In the realm of contrasts, we find the inflamed craving for food which leads to satiety, the flux and reflux of antipathy and empathy in the human creature and, in fact, all those alternating forces which rule him so long as he finds it unprofitable to search out their meaning. Evil exists, then, to teach us when, where, and how best to direct our attention.

The unabated oscillations of pain and of pleasure which may be likened to those forces which draw a drop of water from the sea to be spilled again into the sea, leave us only when with a more disciplined consciousness, we have responded to the urge impelling all to evolve. After pain comes pleasure and when this pleasure ceases, dis-ease will re-occur until we are able to locate the cause of our irritation. Irritation is within and without but it is only the hypertrophic ego of man which leads to those effects he stigmatizes as undesirable.

Included later

When the capricious ego no longer causes us to have violent

Upon one pan of the pivoted beam (of life) lies our considerable expectations and terrors; upon the other lies their consequences in our lives. But there is seldom rest for us. We do not attain equilibrium for while we continually add to one pan, another Hand adds to the other. And so the see-sawing continues in movements of greater or lesser amplitude. An active investigation of their external effects as well as of the induced sensations and emotions which have their play within us. Evil exists, then, to teach us where, and how best to direct our attention.

In the realm of contrasts, we find the inflamed craving for food leading to satiety, the warring followed by the peace of exhaustion, the flux and reflux of antipathy and empathy in the human being, the thesis and antithesis of derived historic events - all those alternating forces which rule us so long as we find it unprofitable to search out their meaning through an intensive investigation of their external effects as well as from the induced sensations and emotions which have their play within us. Evil exists, then, to teach us where, and how best to direct our attention. the latter in time of distress since the intensity of feeling and thinking do not always coincide.

When our capricious ego no longer causes

The unabated oscillations of pain and pleasure leave us only when we have responded to the urge which impels us to evolve, and this urge is one with that which draws a drop of water from the sea to be spilled again into the sea. After pain comes pleasure and when this pleasure ceases, dis-ease reoccurs until we are able to locate the cause of this irritation. Irritation is within and without, but it is only the hypertrophic ego of man which* (causes him to have sensations of discomfort.) If our emotions are stronger and more pronounced than our qualities of reason, they overshadow the latter in time of duress since the angry intensity of feeling and thinking do not always coincide so much with their symptoms as with their underlying cause, more helpfully.

more disciplined
ness,

← effects he
as undesirable.

← sentence
correction.

When our capricious ego no longer causes us to produce vehement reactions of stress and torment in response to external foci of discomfort, what was formerly a painful stimulus is no longer such. When the mind interjects itself as the conservator of its proper domain, succeeding experiences of pleasure and pain become less casual instrumentalities of learning as their meaning is apprehended by a more sensitive retina of consciousness upon which little is lost. A new man is born, functioning upon a less restricted plane of intelligence. And though no longer willing to exist in preceding stages of growth, he does not forget their lessons, and is accordingly able to perceive such stages in others and to deal, not so much with their symptoms as with their underlying cause, (more helpfully.)

Being held by sensations of pleasure and pain, we cannot actually know what existence, devoid of this contrast, would be. We cannot as understand the new man until we know how to transmute (into intelligence) ^{those lesser,} the qualities ^{of} (that screen us from a more self-collected ^{answer} way of living.) are ready to sever themselves from the web of contrasts, to achieve a background of growth, to strive for self-collectedness.